

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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York.

[For the Christian Spiritualist.]

GOD WILL TEACH HIS CREATURES.

BY J. B. FERGUSON.

FATHER ETERNAL! How inspiring and elevating to our souls, to know that we live in thee, by the Spirit thou hast given us! We live in the external world, and while our eyes are fastened upon it, we feel our feebleness and mortality. Life is change, and our changes oppress and weary us almost to fainting; we see the blindness of ignorance; the waywardness of temptation; the desolations of vice and crime; the distrust of selfishness; the pain of disease and the darkness of death! But when we realize that we live also in God, the life, support and perfection of all things, the dark clouds of our ignorance are illuminated or cleared away by Thy outshining wisdom; the scenes of our temptations become the theatre of our deliverances; Thy love kindling noble hearts, moveth amid the want and ruin of earth's passions, and leadeth to beautiful and holy transformations, as the green grass grows over the dark and crimsoned soil, and the fragrance of roses penetrates and removes the stench of foul corruption; and doubt gives place to trust, disease of body to health and vigor of spirit, while the sunlight of immortality, falls as with voices of angels, upon the dark gateway of dissolution to reveal the links that bind in insoluble union Thy earthly and heavenly kindred. Ever more, O Father! teach us and give us this faith, and in its life of love we will trust and adore Thee forever! AMEN.

The failure to see God as the teacher of his children, is a failure to distinguish between agencies and an agent, and between agencies and the end had in view in their employment. Because we receive guidance and warning by the wisdom and folly of our parents; by the success and failure of men in the past and present aspects of human endeavor; by the rise and fall of families and nations, and by all the diversified experience that comes under our observation in our narrow vision. Too often we look only to the parents for success, failure and personal experience, and expend upon these our praise or blame. We seldom look within and beyond, to the Spirit that enfolds itself in and ascends above all things. We rarely think that God filleth immensity, and is therefore in all. Now, it is the opening and enlargement of this capacity of the Spirit that makes the truly wise and purely religious mind, and it is only in its full exercise that we behold the Father who worketh all in and all, and come to know that all are his offspring, permitted to reflect the beauty and peace of his government in the exact proportion of their faithfulness to themselves, their brother associates and their God. While by this unfolding of the kindred nature of our Father within us, we are made to see ignorance as a call for knowledge; vice as a demand for virtue; crime as an invitation to discipline and reformation; and failure on earth as a proof of effect needed to be renewed in Heaven.

We must learn to look at the universe as one universe with many parts, all infinitely related to each other and to the whole. Thus we will see men as one brotherhood in many families, and God as one God in innumerable manifestations.

But does my reader tell me he cannot take so hopeful and harmonious a view of man and God. Be it so. He has but to ask himself if his narrower view is helpful to himself and worthy of his experience and hope. I do not deny that there are advantages to every view of man, and God possible to the human mind. But it is not for me to narrate and classify those of the most narrow. These we already behold in the strife of Christendom and the conflicts of the mind. They are seen in the heated results of missionary operations among the heathen, and the bigotry and persecutions of the doctrinal fables of every haughty and almost every family of our country. Let others expose or boast of their triumphs, we cannot, while speaking for the help of each who reads, refrain from offering hope to all. We would ask the inquirer most seriously, is that the God of the universe whom we exclude from any part of it, however hopeless that part may be to an earthly or accepted vision?

Is that the creature of God whom we call not our brother? Is that the eternal home of Spiritual affection, whether we call it earth or heaven, church or kingdom, whose deserted sons and helpless daughters wander in eternal orphanage? And shall we bring God down to our narrow image of his wisdom and love, or seek to elevate our souls toward the unbounded infinitude of his government?

Narrow views of his working are all here, but our narrowness makes not the confines of the incommensurable, and our souls bear testimony wherever the noise of our strife is hushed within, as in the voiceless hour of pure devotion; the tongueless moments of unselfish love; the silent watches of sleepless thought by the side of the dying, and over the mouldering embers of the dead,—that God is good to all, and Eternity cannot be judged by time! If, therefore, in any case, your views are not hopeful, know that they call for hope, and

mayhap, for a discipline that will crush or drive away the barriers that lead back the free exercise of your hope; a child, a farm, an enterprise, a national prejudice, or trivial barrier, or personal wrong, suffered or committed and not renounced; and these will be swept soon or later; and perchance, by the very agencies that now look to you more as the instrumentalities of devils than of God. If your love of God is still fearful, your fears call for more love, and it is a grateful thought to all who love you sincerely on earth and above it, that they will increase their call if you rise not above them, till by their own weight they fall in such confusion that your soul shall wonder why it ever found a habitation in their environs.

A faith in God is a faith without doubt, or which doubts serve to brighten. A love of God is a love without hate, or which hate only serves to quicken and widen. A hope in God is a hope without fear, or which fear only serves to expand and crown.—Of course we allude to doubt, hate and fear as once felt in ourselves, or still seen in others.

The law of mind is progression; progression cannot be eternal unless it be toward the infinite; the infinite is not infinite unless it embrace all; and what is this but the Perfect?—and what mean we by the Perfect if we do not mean God? If, therefore, we conceive of a wisdom higher than the ignorance we now foolishly boast, that wisdom cannot be judged by our ignorance. If we conceive of a love more perfect than our fondest affections, surely our affections cannot be the standard of that love. In the conception, therefore, you have the witness of God within you to attributes of power, wisdom, and love above you as the Heavens are above the earth; and to judge of God or man without this, the noblest power of your nature is to make yourself wiser and better than God. O, that man, in his vain conceit, were not wiser than his Maker! Then would he feel and know that the truth of God, like the light of Heaven, is not corruptible nor confined by the dark shadows that earthly minds or objects may cast.

How humiliating to our presumptuousness is the lesson that strikes us here. We make, in a great measure, the God we worship, the Eternity we enjoy or fear, in the fulness of the end we cherish as men. How many expect, and rightfully, that a good man should be better than their God. Their ideal good man should not, could not, injure his enemy; hate his fallen child; trample upon the rights and hope of his bitterest foe. Where his God is worshipped, shall I abuse the word, (it would be more truthful to say, is blasphemed,) by ascribing to Him anger, hatred, wrath, and unending bitterness to the most unfortunate and most impotent of his own offspring. Surely the darkness of such views must reveal their falsity; and the imperfection of human language, whether found in laws considered sacred or otherwise, cannot much longer be regarded as absolute truth or infallible descriptions of the Indescribable!

By this simple and unanswerable method, we learn the advantages of external or human teaching in contrast with the internal or divine. The former is a help to the latter, but can never be its standard. Where it serves to open, unfold, and deepen the power of our own souls, it is a blessing not easily over-estimated. Where it deadens, smothers, and crushes the God or Life within, it is a curse unsearchable. Whether it be government, creed, church, society, book, periodical, sermon, farm, merchandize, or what not, this remark is applicable, and when the soul is surrendered to either, many gives his all in a worthless exchange. Whereas, when these, and all things are accepted as the instrumentalities of a Divine Teaching, provided in all, and found in the free power of our souls when true to themselves, they are the ministers of heaven, and stepping-stones in the ascending temple of Eternal Life. Man was not made for Bibles or creeds; but Bibles and all things were made for man. Without him they would not be, so far at least as he is concerned; with him, is the full exercise of his powers as a man, they work as the great machinery of his beauty and strength. They exist for human welfare; are designed to promote human happiness, and whenever used for any other purpose, they are an insult and a sword to the divinity enshrined by God within us all. A tree may teach a divine lesson, but a tree is not man, and he is debased who worships it. A book may teach, but a book is neither man nor God, and he is a servile idolator who bows down before it. But tree and book may inspire the life within; and music in the limbs of the one and the psalm in the voices of the other, may find responsive melody in our souls to Him who made and dwells in each. And this melody is one of love and hope, and thus shows itself to be of God, who being love, can inspire nought but that which is kindled with himself. God alone is infallible, but books may help to accuracy.

Such a view can alone inspire a lofty conception of man's nature, and lead to that high moral sentiment that will seek his highest good. It will penetrate the various discrepancies of opinion and action with a genial warmth that will bring out the pure and the helpful in all forms of religion and government. The assumption of power, as by a divine legacy, over the human conscience, will be branded as a usurpation no longer to be borne. It will allow the midnight darkness of past superstitions to cover their hideous forms of gods and men, of saints and sufferers, to be brought to light no more. It will open a brighter vision than the glare of priestly demons, which has almost rendered sightless the eye of mortals, dimmed by fleshly ambition, for it will reveal the agencies of universal good. It will call into active speech the instructive divinity all feel, and the mind will see that love alone can develop love. And the genial

writers of Life and Liberty, flowing from the fountain of God, will be qualified by every thirsty soul, to come forth in blossoms that will ripen into fruits of deed and duty that shall bring back the long-wandering and sinning sons of a common Father, to that record of himself, written in the heart, imprinted with an angel host, and which o'er its wrecked hopes and anticipated wrongs, shall spread the rainbow of Eternal Hope.

God teacheth every man, because every true man bears the evidence of his God within. Sectarian divisions and sub-divisions may have divided his heart, but whenever true, it turns to that Eternal source from whence all receive life, discipline and destiny. And the immortal evidence that God is love, inherited as his first and last bequeathance to the soul, will bud forth, leaf, and bear a fruit, that the desolating hand of inflicting strife shall never wither.

But am I told that this hopeful view of God as man's teacher could be entertained, did we know the future life to be one of help as well as reward. And do you not know it? Then you know not what *life* means—whether Past, Present, or Future. If life is nonentity; if life is death or nothingness; if it has no love, no power, no sphere of action, then you might doubt; for in the proportion in which our lives are doubt and darkness, we are of course doubt, and are dark.

We know the future life to be one of help. Do you ask by what evidence? We answer, by the testimony of our own souls in the proportion in which they *live* here—the testimony of God in all, known and recognized in the power of our love. And we know it by the testimony, clear and unmistakable, of those who have thrown off the fleshly form and entered into that life. That testimony is uniform on this subject, and of a character no rational mind can reject—no religious mind will reject. Prattling innocence and hoary age, the fortunate and unfortunate, alike tell us they live as they love, and they love to live, to see and develop the agencies that shall disclose the universal kindred of all in God. They also wait, everywhere, to expand the ascending thought of any who will live long enough to be true to themselves and their God. And those that will not be true, must eat the husks and feed with the swine, till their disgusted taste and ragged poverty shall bring the remembrance of a Father's house, the garments of righteousness, and an embrace.

From the hill-tops of every land this light is now breaking. Not many silent watches of the night, ere the not distant day, beams from on high shall proclaim humanity's dawn. Its rays now stream over the upper clouds, and conflicting elements below, in fierce collision, will soon exhaust their forces on each other, to be stilled, in that death-like silence they so justly merit; while over all shall spread the epoch of a brighter day, whose penetrating rays renew into life and vigor the storm-driven sons of God, whose shout of joyous triumph shall bind the chords of all kindred affections, and cement the long-severed brotherhood of man. This I believe,—aye, this I know, and, therefore, have I spoken!

And this testimony, any man favored with the knowledge of human immortality, should bear everywhere and under all circumstances. Not fanatically, but firmly; not offensively, but opportunely; not doubtfully either, but deliberately; not capriciously, but calmly, in the love of truth and humanity, and looking solely to the approbation of God in a conscience alive to its obligations and void of offence.

That testimony, like the spiritual sight, it desires to reflect, will show its contacts in the coloring of our culture and prejudices; but a block of wood may cast its shadow, and surely human minds should not be expected to do less. Water poured through a riddle is unto but spirit-mind, reflected through mind in the flesh, will ever show the coloring of the channel through which it passes. And why should it not? Should not all mind seek to the fountains of Eternal Life to fill their own vessels, be they large or small, and may not any bear the evidence of that light and holy acceptance? The light of God's glorious Sun is not less pure because shining dimly through the tapestry of my window; nor is the light of Immortal Wisdom and undying love less enlivening and cheering, because its mediums to this age or any other, give coloring and refraction to its rays. Let it shine on, we would rather say; for God will teach children, and man can never be an infallible, reliance freeman. It shines for you, and it shines for me, and it will shine for all, for as a common Father presides over, so a common destiny awaits all. Let the fulness of our measure in that destiny be the proof of our faithfulness.

[For the Christian Spiritualist.]

THE USES OF SPIRITUALISM.

God in his wisdom so formed man, that man should be fitted for all the purposes of his creation. He was endowed with reason: are we to suppose that those faculties were only to be directed to the investigation of the things of a physical nature, and then to lie dormant, or shall we suppose that one part of the endowment was given that man might direct his glance beyond the material substantiality of this world, and penetrate those hidden mysteries not discernible to the eye of the flesh? If then, the reason is intended as a director to man for one purpose, it is also to be used by him in all the phases of his organization, physical and mental—the mental includes the Physical, the Physical the Religious. Then, if this be so, man errs if he pauses upon the outermost bound of the material cord, if he does not investigate those things which are occasionally presented to his notice outside of the material life, whether such things may

be called dreams and visions, or are actual and substantial presentments; still he is bound to investigate the cause of these appearances whatever they may be, and not to believe a thing is so because some man has tackled a particular theory to such and such, and accredit all he says merely because he has said it.

This course is not reason but assent, and there was never such a potency in mere assent as to raise up a firm and lasting belief.

Ages have rolled over the world, and men in all climes and of all complexions have assented to the creed of the nation in which they were born, whatever that creed may have been. This is natural, because it satisfies the intuition of the mind so far as having some settled data on which the mind can rely, and when the reflection become active, then the mind is engaged in the endeavor to shape the particular creed to the intuition, and which if found to be impossible, the creed is abandoned, and the state termed infidelity is experienced; but this phase of infidelity is wholesome, for it unshackles the mind from the dogmatic teaching, and the intuition being active, it searches for that something to satisfy the intuitive craving, and which is not satisfied until some system is either met with or eliminated, which the interior perception conceives to be the truth. This intuition is in fact the Spiritual germ of the mind, and by its innate power enlists the sympathetic and reasoning powers of the mind to aid the search. The circumstances of creeds varying in their characters with different nations shows not only there is an intuitive desire in the human soul to believe, but it shows more; it shows that salvation is not attached to any particular creed, for if the truth was only engrafted in one particular creed, then one creed only would be known throughout the habitable world. This would necessarily result from God's attribute of Justice.

History shows us that there are multitudinous creeds scattered over the whole earth, and because of the remarkable distinctions observable in them, the inquiry naturally follows: is there aught in which they agree? The obvious answer appears to be yes—in their Spiritual origin. There is also this peculiarity to be observed in the dominant creeds, viz: the dogmatic assertion that out of that particular faith, be it Braminical, Mahomedan or Christian, there cannot be salvation for man, if this were truth, then so nine tenths of the human race would be consigned to torment and misery, and one tenth only to meet with acceptance.

If we had the records of the past ages of the history of the race, they would be found all to have originated from the Spiritual intuition of man, and as man's reason has been advanced, and his faculties have been exercised, then he has progressed in the scale of being, in other words he has receded from the material to repose in the mental, and as his mental energies have been quickened, the mind has become receptive, and when it has become so, higher perceptions have flowed into the mind, for as the interior and inner faculties have been aroused, so has the apprehension been quickened. A new power then becomes apparent in the mind, and man sees not from the external but from the interior, one more step advanced, and then it is the inmost or soul property of man which has power, and when this state is attained, he reposes in that which has been termed the unreal, but which is the true and substantial, and he then becomes capable of inspiration—that is Spiritual influx. This influx enables him to hold converse with Spirits, to be consciously impressed with their thoughts, and even to see the Spirits from whom the influx emanates. By this influx, he knows the purposes of God in his creation—for the mind when in its interior or inmost state, being in communion with the Spiritual world, is in affinity with the mind of God. By intuition man knows that God has an existence, and this intuition exists in the minds of all men, unless the faculty has been destroyed by animal indulgences or education. Man, speaking of him in his natural or animal state, transmits his nature to his descendant; this is true in all, whether they be the useful and thinking faculties, or the animal powers, i. e. intellectual and physical beauties or blemishes, and although the blemishes may rule the organs or powers of the mind, through the growth of particular organs overlaying and predominating, yet, still the germ of every need of man, of every nature and every good is still in the mind, and that, however the mind may have been lowered by transmitted blemishes, or by education, or by the cultivation of the mere animal propensities. Man in his animality follows the same law which we see in the animal kingdom. Thus the tribe "*canis*" is supposed to have been derived but from one family, and yet in dogs we see an infinite variety, each virtue distinguished by particular characteristics.—The Greyhound and the Sleugh hound are illustrations—the one hunting by sight, the other by scent. The animals bred from them are distinguished by the particular characteristics of their progenitors, and although the individual faculties may be and are heightened by education, still without education the characteristics exist. These illustrations would seem to point out that particular properties, as far as animals are concerned, are transmitted, and the law observable in animals is also to be observed in the human race. We see races of men distinguished by external characteristics. Lawrence, the English surgeon, in his essay upon the human race, has shown this to be a law without dispute. Observation will also show us that in the human family, mental characteristics are also transmitted. If this were not so, how is it that the child of a Caucasian is always a Caucasian—a Mongol a Mongol—a Malay a Malay—a Negro a Negro—a Red Man still a Red Man. These

races are distinguished by particular mental characteristics, not to speak of structure, and so in particular families, as the preponderances are mental and physical, so is the impress made on the offspring.

This theme reasoned out would show how the various phases of religious belief has place in the human family, and follows the same law above spoken of in respect to development. The fact being that the intuition is interpreted according as is the mental structure, and as is the organization, so is the intuition.

The Jews are the first pure Caucasian race we meet with in history, and yet because the Cerebellum had great power, their intuition pointed to a God of power. The Greek was also Caucasian; they had no particular revelation, but by cultivation subdued the animal or lower organization, substituting the power of the cerebrum, and so brought into action the meditative region of the brain, which, quickened by the intuitive faculty, they were then able to reason out the being of God from the presentments of nature. This was the action of the meditative and perceptive faculties which gradually developed the moral region—and their inquiries diffused among other nations of the same race, prepared the world to receive the intuition of the sentimental region of the brain; and the Religion of Love, when promulgated, was eagerly embraced, because men, prepared by training, were ready to receive this progressive mental elevation.

In this age of advanced science, (the mind impelled by the intuitions which have gone before,) is prepared to receive the intuition of the wisdom region. Thus we have now combined the animality and perception of man, the upper portion of the head, the sentimental, love, and moral regions, and these condensed with the wisdom region, gives the perfectness of intuition. Thus we have Force, Love, and Wisdom all in action, and Reason then is constituted of these three powers, for each is a power independent in itself. These rendered active, makes the mind pervious to spiritual impression in its greater power. Spiritual impression, it is not denied, can exist in either state, single, but it cannot exist with the same vividness, as it can when the whole are in combination—so the combination of the two gives more power than if one only was active. I am speaking rather of class than of individual instances. Spiritualism, then, in its purity, is the impress upon the whole of the mental region upon its interior power, for only when the interior power is wholly aroused, is the impression, or inspiration, or intuition in its power; it is not then a mere intuition, but an intuition by affinity. The use then of Spiritualism is truly to teach man the nature of affinity.

Affinity is that relation of man with God, which teaches to man the properties and nature of God; and therefore only, as is the intuition active, so only can the mind realize the particular presentments it conceives in respect to him. From this cause do we see one mind has most exalted notions of the attributes of the Deity, whilst another cannot penetrate beyond the mere material or outer coating; for the mind can only understand a thing as it is developed, (and this is as true of those things which the perceptive can take cognizance of, as of those things which result from quickened interior perceptions.) Development must pass through all the phases of mental power, beginning with the perceptive and animal region of the brain; then ascending to the top or crown attributes of the brain; then progressing onward until the anterior or wisdom portion of the brain is rendered active. This shows the intuition must progress, and commence from the region of animality to repose in that of the wisdom. The animality region expresses but force and energy—animal perfectness and impatience of restraint. The coronal region—the dominance of the moral or gentle attributes of the mind. This is the region of endurance and restraint. The anterior or wisdom portion—the activity of the reasoning or reflective faculties, by which the energy of the animality is tempered by the moral, and both reduced to their natural and true dependence upon the reason. If one region only ruled, then only is one attribute of intuition developed. The Jews are an example of the animality subduing and crushing all by force or violence—an eye for an eye, a tooth for a tooth. The Christian of the love region—if a man smite you on the one cheek, turn to him the other also. Primitive Christians practiced the precepts of love, attempting to disarm violence by submission—in other words, attempting to subdue Moses by Christ. As time rolled on, patience became exhausted, and it was attempted to combine Christ and Moses; but they being opposites, and the wisdom principle not being rendered active, failure resulted, and the glorious and beautiful, the emblematic religion of Love sunk beneath the discord of its associate, and disorder was apparent in the things of faith.

The object of Spiritualism is to develop the wisdom portion of the brain, and to teach the particular and intimate relation and dependence the one part has on the other, and thus lead man to a true and just conception of the nature of God, and of the future state; to show the positive dependence there is of the future upon the present; and that it is only by mental and natural progression, man can be fitted for that state which the wisdom portion of the brain points out as the truest happiness.

History shows man that the mental properties of nations are unequal, and reflection tells us that this distinction has taken its rise from individuals, and makes clear that that which is the peculiar characteristic of a nation will be found to exist (speaking generally) in each individual member of it. Science has shown that in the mind there are

the gems of all the virtues and vices—even when viewing the latter only as a diseased action of the former—so the mind is more or less active, as may be the temperament or class. The Australian has within him all the germs of the mental superiority of the Caucasian, the one active, the other dormant; yet still they exist; then if the germ is in being, then that germ can be quickened into life. Then if capable of being endued with life, then capable of progress.

The limits of this paper will not permit the discussion as to the reason why we see differences of race in men, though it may, perhaps, be capable of being referred to the law spoken of, viz: the transmission of physical and mental blemishes from progenitors; so it may be that the faculties are dormant, through not being used. If the parents are sluggish and dormant, it cannot be presumed the offspring shall be active and enterprising. And this is as true of the mental as it is of animal qualifications. Spiritualism then comes to teach man his true position in the scale of creation; to show to him that the innate faculties of the mind must be cultivated; that each faculty must be developed before man can assume his true position in the scale of creation. It is only this education of the faculties of man which can teach man truly his intuition, and render that intuition of use in understanding the mazes of the future, in teaching man his true relation to God—in teaching him AFFINITY.

This is the end and object of Spiritualism. It enables man to know God; it shows him how God may be attained; it teaches man his true nature, and the intimate dependence one man has on the other; it teaches man that all the dispensations which have been given to man were necessary, as each only developed a particular region of the brain, and that it is only a combination of the whole that perfectness can result. It shows man that men are equal in the deposited germs of Power, Love, and Wisdom, however much they may differ in development, and thus shows that man is one family, and because of the germs of mental deposit, that man will be developed until they all attain to the same state. This being so, it teaches man the necessity he has to cultivate these mental germs in this state of being, that when he has shuffled off the animal, there may be no hindrance in his progress when he has passed the gates of death. It shows man in fact there is no royal road to heaven, and that man, by his self-cultivation or neglect, fashions his own future. S. B.

New York, April 19, 1855.

[For the Christian Spiritualist.]

FRAGMENTS OF THE PROGRESSIVE PHILOSOPHY.

BY FLORENCE.

A "Medium" is simply one that has a faculty or sense besides the *five* that are commonly possessed by men and women. Thus if it had fallen to the lot of mortals to have but *four*, and an individual should appear who alone enjoyed the sense of hearing, he would be a Medium of an incomprehensible something called sound. At the crisis of the matter, he would doubtless have his eyes bandaged by the "anti-progressive" ones, as an experiment, and all his revelations of what was going on around him, notified by his ears, would be ascribed to diabolical inspiration.

It is easy to be like God in one thing—hated by the powers of darkness.

Many persons think that they are appealing to their reason in the discussion of the principles of truth, when they are only appealing to their narrow experience.

Men never run so wild as when they attempt to fathom the being and nature of God. I lately heard an aged man violently contending in a public meeting that there could not be any God, for if there were, there could be no suffering among mankind!

The conductors of the press in contending against spiritual matters, use reason for a while, till they find themselves too hotly pursued; they then descend from the reasoner to the wit.

Many a one has built a palace over his head whose heart dwelt in a hovel.

There is no death; we live in darkness to rise in higher light. While the grave opens beneath, heaven opens above, let us not look downwards, but upwards.

No one can be happy in life who looks upon death in any other light than that in which it is presented to us through the modern revelations. If the reception of the spirit-teachings is folly, it is the wisest and most consoling folly that short-lived man can be guilty of. Those who reject them draw around themselves the darkest cloud that can overshadow human hopes. Alas! how dearly bought is that cold and despairing skepticism which the multitude labor so hard to patch up and prop up within them. What never-tiring effort to frame our imaginary coffin that will shut up body, soul, and all, and hold them down for ever.

Joy is the proper element of the human mind; gloom is akin to moroseness, and moroseness is wickedness. All views of God, or a future existence that result in any other than happy emotions, are the offspring of error.

The rich man's life has need to be a happy one, for at death the golden chain is painfully severed.

Many who denounced the spirit-philosophy as a humbug in the beginning, but whose skepticism has since been almost or quite strangled by the demonstrations, call it "humbug" still; for it is quite beneath their dignity to reverse their decisions in small matters.

Genius itself cannot soar so high but the shafts of calumny will reach it. As soon as it spreads its wings the arrows are put to the bow, and drawn to the head. Even friends in trying to avert them, often only direct them.

THE CLOSE OF THIS VOLUME.

Though time has sanctioned the propriety of saying, "Age is honorable," (because generally true,) it does not follow by any manner of means that the editor of a paper shall assume the dignity of venerable age, because he has lived to see the close of the first volume. Still, as times are, and as the world moves, a year is a large slice in the lives of some, and might contain all that is real and true in the lives of many. Especially is this true of the fortunes of many of the newspaper fraternity, who live not only by, but on, the popular applause, and that after the most studious and laborious adaptation of policies to the *not populi* of the times. There is something wrong in this necessity of necessity; for it not unfrequently becomes slavish, but mean in the extreme, and subjects the manhood or womanhood of the person to the most humiliating necessities. This suggests to us the propriety of a few reflections on the present state of things, socially and theologically, as a *predicament* for the position we may occupy while associated with this paper.

There is a question of motive with every person that enters into public life, which concerns him or her, and is known truly only by the party and the Searcher of all hearts, that should be looked full in the face, that in the hour of trial and labor there may be no complainings, no fault findings, for few of any age or temper like to see men "reaping their nose upon the public sleeve," as Hazlet remarked of Byron's farewell to his wife. The second thing to be considered is the qualifications the candidate brings to the office, for this is an item that sooner or later becomes public property, as the public at large pay for its use and support. This *outside* and *inside* position of the editor, the minister, the lawyer, &c., &c., who, by virtue of their office, become the servants of the people, has a responsibility in it that makes it necessary for the candidate to know what manner of man he is and whereof he affirms.

These and many other reflections of a like kind, we made for our own instruction some years ago, as we found it somewhat difficult to harmonize the impositions and selfish exactions of the external world with the self-respect we wished to cherish for ourselves, and the work we wished to do for the age and the race, and reproduce them here; that in defining our position and explaining our stand point, none need think us over "wise in our own conceits," nor forgetful of the respect due to those who may honestly differ with us.

We think, therefore, that both honesty and intelligence should belong to the editor in a marked degree, for in the age we live in, the "pen is mightier than the sword"—both for good and for evil. Intelligence may give the signs of the times, and reflect them with all the accuracy of a polished mirror; but if the element of honesty be lacking, there will be a mechanical accuracy and a studied uniformity, without the necessary vitality and vigor of life, to warm, animate, and inspire those, who, mostly should be benefited and blessed by those efforts. The divorce of these two divine elements in man is the chief reason why so many papers, churches, and ministers are needed, since the main difference between a most of them is, that one tells or speaks a little more truth than another. As for the rest, few men address themselves to the great purposes of life with that directness and definiteness that makes life a holy thing, and leaves the imprint of genuine manhood on the sands of time—for most men, like Iago, wear not their hearts "upon their sleeves for daws to peck at," but far removed from public sight, as if it were a sin to have a heart or conscience at all.

This, religiously, in most ages of the world, has been deplored, wept, and prayed over, but in our Age it has got to be a matter of course, and by a cold, indifferent, and nothingarian philosophy, glossed over—yes, dignified as philosophic when it should be doing penance for its sins. As we view the mission of Spiritualism, however, it is not only to stimulate man's belief in Spiritual and immortal things; but to intensify his moral nature, that he may feel his relations with his fellow man, and grow warm and friendly, as the golden consciousness of another and better life reminds him of the eternal brotherhood, that one day must be the watchword of progress, and the soul's "key-note" for the race. To effect this double purpose, *fillets* of immortal significance must be presented to the mind, that the most skeptical may get the needed proof, and grow humble in their search of truth. The failures of the most gifted with intellectual strength, should have convinced the Reformers long since, that mere intellectual culture could never convert the many, and make them moral, religious, and happy men and women—the culture ever so intense, and the genius ever so brilliant; for the intellect is but a part of the great man as he lives in the mind of God, and is to unfold to the ages. Spirit-intercourse comes to us in this age like the first notes of returning spring, after the cold and cheerless skepticism of the eighteenth century, which, while they remind us, in joyful and happy responses, that in our "Father's house there are many mansions," they also caution us against trifling with our soul's culture, and forbid exclusiveness in our devotion, be the shrine philosophic, theologic, or scientific, at which we worship. The sneer of the infidel and the denunciation of the theologian, have alike failed to intensify the better nature of man, and bring him into fellowship with the laws of God and his race; for the one has courted philosophy to point out the defects rather than to comprehend the *unknowables* of life, while the other has not only *filibustered* man and nature, in order to make those defects the more glaring, horrible, and revolting. No doubt there was feeling, and much of good motive in both, but both have failed in comprehending the purposes of nature, and the wisdom of that Divine Economy, which emphatically makes the government of God fatherly and eternally loving.

The instrumentalities we shall use in further explaining these errors, and helping the thinkers and master-builders of the age to a constructive philosophy, a broad theology, a practical religion, and a tolerant and charitable criticism, will be—

- 1st. Spiritualism in the broadest and most comprehensive sense, including every phase of Spiritual manifestation that may come to the age, as well as those that have come to the age and been a witness of another and a better life to generations long since gone to enjoy the reality of their Spirit home. Spiritualism holds the first place; because it comprehends the essence of all past religions, and gives such additions as the providence of God and the progress of things may make possible for angels and men to effect. Spiritualism in this sense will be internal as well as external; for while it brings

conviction of immortal life and eternal progress to the mind, it also reforms life and prompts the execution of such duties as may tend to work the good of all and the injury of none.

2d. CHRISTIANITY.—By this we mean the culmination of the world's humanity, as it speaks in the voice and lives in the life of Jesus, an example of obedience to God and a benefactor to the race. His name is not only authority in MORALS, but the example of his life is by far the most vital and life-giving potion of our present civilization, having married religion to philosophy, devotion to reform, and humanity to the most humble offices of life. To us, therefore, Jesus is a counsellor and friend; for in this union of religion and philosophy we see the divine harmony of manhood and the developed destiny of the race.

Philosophy without theology has failed to harmonize society, and the same is true of theology without philosophy; for in the majority of cases they have worked for extreme purposes without a mediator or a friend. SPIRITUALISM comes to be that mediator, as it lovingly unites with Jesus in ascribing order, wisdom and goodness to the purposes of God, and eternal life as the destiny of all. Thus we have order with liberty, philosophy with theology, humanity in religion, and religion in science.

3d. The consequence of these premises is, that we are *electric* in our philosophy, and hold to getting good from any and all sources, since the providence of God in history, and in the progress of society, is as much a part of the divine administration as the dispensation that gave the Bible to the world and Jesus to the ages. With us, God is our Sovereign, and the absolute good of the universe, since with Him and in His government there is no variableness, neither shadow of turning. The history of the world from this stand point is but the echo of God's movements among the children of men, all speaking in favor of progress and an advanced civilization. SCIENCE, too, is but the hand-maid of religion and the servant of humanity, for all things exist for man and his culture.

These have been the principles and views which, during the past year, has directed our course, and prompted such expositions of philosophy and theology as from time to time we have been called to make. We hope, however, *Charity* has not been lost sight of in our anxiety to do justly, for the highest beauty of a developed manhood, to our mind, is, "LOVING MERCY," while doing duty for God and the right. If these views have been acceptable to our readers, we hope they may find it pleasant to continue with us through another year, and aid us in every way calculated to help progress and benefit mankind.

To the solemn but cheerful duties and purposes of the coming year, we thus address ourselves, believing there are thousands and hundreds of thousands, who will gladly give us the helping hand as soon as they know the objects for which we work and the Spirit that prompts us to action.

The following letter will outline the views and feelings of many of our readers during the past year, and authorizes us in the belief that good will come of our efforts if we are faithful until the end.—

FIVE CORNERS, CAYUGA CO., April 22, 1855.

EDITOR OF CHRISTIAN SPIRITUALIST.—Sir: I thank the publishers for notifying me that my subscription has expired, a fact I ought to have known myself. I enclose one dollar to continue my subscription, for I do not wish to lose the reading of the paper now.

I am somewhat interested in the subject of Spiritualism, at least, as an investigator, notwithstanding some people deem its manifestations evil, and only evil continually, and yet are afraid to know any thing about them. I hold that it is beneath the dignity of our manhood, and shows a want of trust and moral courage to be fearful. He is not wise who opposes a matter before he knows it. He is a coward who is afraid to investigate whatever claims the attention of man, until he has learned its real character and uses. It is amusing to me to witness the variety and workings of the opposition to the manifestations. Some, who *disbelieve* in magnetism and psychology, and many who were both to believe in the existence of a devil, (as well as some who claim to have great acquaintance with his Satanic majesty,) are so much "progressed" under the reign of Spiritualism, that they are willing to accept of all else, and that they may attribute the manifestations to anything else, rather than to the power of the Spirit.

I am a Spiritualist of the New Testament school. I hold that we need no new dispensation to harmonize the entire race, and to develop the kingdom of heaven here amongst the living. The office of Christ *encompasses* new manifestations and revelations of truth continually and eternally. That individuals and nations do not even now enjoy the harmony of unity, is not (as some say) the fault of Christianity. But, *luther the world has failed to appropriate* "the fulness of the blessings of the Gospel of Christ." "For in him dwelleth all the fullness of the Godhead bodily, and we are complete in him." And this is the true "harmonious philosophy." And as fast as we learn this fact, and come to understand that Christianity without the aid of human legislation has made ample provision for the salvation and government of individuals and nations, they will know that Heaven is in our midst—that we are "come to an innumerable company of angels—to the general assembly and church of the first-born—to the Spirits of just men made perfect—and that the Spirits of our departed loved ones are all about us, ready to communicate and commune with us. And we have only to open our inner perception to the influx of the Spirit of truth, and we are freed from the galling chains of theological dogmas and sectarian bigotry, and capacitated to enjoy the company of the heavenly host.

JOHN CORWIN.

DEVELOPMENTS AT VERPLANK POINT.

A second visit to the above place has made us better acquainted with the friends of progress and the sources of their hope, for the further development and spread of the Spiritual phenomena, and has tended to demonstrate the divine mission of, and the great purposes destined to be worked out by Spiritualism. This, however, is no more true of this place than thousands of others; but there is consolation in knowing that this unfolding of Spiritual life, gives demonstrative evidence of its usefulness wherever it makes its appearance.

Nor is this all; for there is something startling in the fact that this phenomena has come to the age unexpectedly, and whither men will bear or forbear, it is making its mark on the present and molding the destiny of the future.

This is, indeed, true of Verplank Point; for the presence of the phenomena in this place is of very recent date, and yet it has developed mediums, and set nearly all in and around the village to thinking upon the subject. It would seem that the Spiritual phenomena is indigenous to some localities; for while it cannot "do many mighty works, because of *unbelief*," in some towns and villages, in other places it takes root and grows with marvellous vigor and rapidity.

What the ultimate explanation of this may be, we will not now attempt to guess; but the fact is full of consolation to the friends of Spiritualism, and should teach the opponents of the cause caution and tolerance, if not humility and repentance. Thus the phenomena came to this village, and made mediums of some of the daughters of the oldest and best known families in the place. This, most persons would say was consummate policy on the part of the Spirits, as it is a warranty for good faith which has much to do with the development and spread of the phenomena.

Naturally enough, therefore, Verplank is under-

going a change of heart, and not a few have passed "from death unto life," because they knew immortality to be a fact in their destiny.

Their Sunday meetings keep the subject before the people, and their "circles" through the week gives new facts for reflection, and challenges new investigations. The result of all this is, that a good work is being done, the more so there are many of the Catholic Irish in the place, who must be long become interested in these "stories," from the nature of their culture and religion.

When that event takes place, the progress of Spiritualism will be rapid; for the Irish characteristics (like most branches of the Celtic family) are religious and devotional. And most of the communications received at the "circles" are of a character calculated to awaken this feeling, judging from those we read last Sunday, and the following, which was received during the evening of that day. The circle was composed of Mr. Henry's family and friends, all believers in Spiritualism and progress. The time had been spent happily in singing, according to the request and by the direction of the Spirits, when the alphabet being called for, the following was given: "My dear friends, how happy you all are! And if you could see the bright Spirits now hovering around you, you would be more happy still. But it cannot be. If it could have been, oh! what a world of misery I might have escaped during my sojourn on the earth. May you all escape such agony as I endured, and may God bless your endeavors."

MAJOR ANDRE.

After this communication was given, and compared with some others purporting to come from the same Spirit, a dark circle was formed, at the suggestion of the Spirits, in which there was given some very powerful physical manifestations.

That they were Spiritual, we doubt not, as the character of the circle was such as to exclude the possibility of collusion, the more as the hands of those composing the circle were joined. If, however, this reflection will not save the mind from suspicion, it should be known that the table used in these manifestations was so large and heavy as to preclude the possibility of trick without instant detection. A large, heavy walnut centre table was used in various ways to illustrate the heaving and plunging of a ship at sea, which was recognized by the company to be characteristically correct. Besides which, during the evening, occasional bright and brilliant sparks were seen in the circle, generally close to, if not on the person of the mediums. These, however, were nothing like as powerful as on former occasions, owing to the fatigue and head-ache of the medium.

With such developments, weekly or semi-weekly, nothing can save Verplank from a theological if not a social revolution. We wish the friends every success in their circles and other efforts likely to do them good, and harmonize themselves and the world to God.

BURIAL OF THE DEAD.

Among the many blessings likely to spring from the popularization of and consequent association of Spiritualism with the customs of society, not the least will be the change that sooner or later must come to our present method of disposing of the dead.

Few can speak of the present mechanical custom with any other feeling than regret; for it not only destroys those delicate phases of taste and style which should, under most circumstances, be preserved, but reduces all manifestations of feeling to a blank and monotonous level.

The sad effects of this, like all puritanical phariseism, has been to disgust the thinking portion of society, as it is revolting to good sense, to suppose the only way to respect the memory of the dead, is, to make oneself as miserable and God-forsaken as possible. Nor is this all—for the misery commences, not with the death of the person, but with the conviction, which not a few in society cherish, in FEAR, that they *may die*, and not be in circumstances to have a genteel and fashionable burial. Dr. Young, in his satire on the "Love of Fame," has well said—

"It adds the dagger's blow—the writer head—
And piles the plains with monuments of the dead,
Nor ends with life—but puts in sable plumes,
Adorns the hearse, and *Ante* for the tomb."

A nice discrimination, however, where liberty was recognized to differ, would find good taste to be a more attractive feature of and a better method of expressing our feelings, be the *drawings* ever so humble, then the present mechanical, fashionable notions that pass before us in honor of the dead.

We are pleased, therefore, to know that some one has commenced this much needed reform in good taste, and under circumstances likely to make the lesson effective for good to all that may chance to hear or read of it. The following from the Fulton Co. Democrat will illustrate, and we hope suggest to the reader the propriety of doing something to aid reform in this particular, without he wishes to literally fill that portion of the New Testament which commands us to "let the dead bury the dead."

A SWEDENBORGIAN FUNERAL.—A young protégé of Mrs. Cora Mowatt's (Ritchie), Miss Gray died recently at Richmond. The funeral services at her burial were conducted by an Episcopal clergyman, but the funeral insignia were all in the Swedenborgian style. The coffin was borne into the church by six gentlemen with white crapes around their necks, and a white ribbon. It was entirely covered with white muslin, and in the center were wreaths of evergreen and white flowers, and in the center a bouquet of the same, and a kind of drapey was looped up around the lids with evergreen and white blossoms. The hearse was drawn by white horses, and the funeral cortege was the usual array of black.—Mrs. Mowatt, Ritchie, as chief mourner, was dressed entirely in white—and thus paid the last token of love to this otherwise friendless orphan girl, whose short life she had rendered comfortable and happy, and whose last moments were full of beautiful tranquility.

ONE OF THE SINS OF SPIRITUALISM.

It would be a novel thing in the history of the world should a new phase of truth grow to be a modifying and reformatory power among the forces that are and have been working for and moulding the destiny of society without having its imperfections seen and its errors pointed out, so common is it for mankind in their present culture to see the defects rather than the *perfections* of the reformer. Spiritualism, naturally enough, therefore, comes in for all kinds of criticisms—good, bad, and indifferent—all of which may tend to give the *other second* thought to those tending towards extremes. Still there are some things called sins, and spoken of as errors, that to us seem so very much like virtues, that in our present state of mind we cannot see the difference.

The following will illustrate our meaning, which language is so common to the theological press, that we will speak of it as coming from our orthodox exchanges:—

"They (the Spiritualists) declare that the most wicked, after a certain period, become pure and happy. The Bible teaches that there is an impassable gulf between the righteous and the wicked."

Now this statement has one great error in it, for "the Spiritualists" have various views about the condition of the wicked in the Spirit world, but nearly all agree that it is not only good sense, but the height of wisdom, to have the Spirits give their own testimony on this point, as they are the most competent witnesses. And they certainly do

not say anything in favor of an orthodox hell or of eternal punishment, and consequently they take a middle ground in favor of progression. This progression may be long, very long to some, before they commence the life of the *righteous* or enjoy the blessings of the truly religious or Spiritualized in the higher spheres.

That any one, however, would think of making it a sin to save man from eternal error, and God—the necessity for eternal torture and tyranny—is one of the *marvels* which astonishes sense, and makes the judicious grieve. Theory apart, however—the Spirits of our departed friends are *not in torment*—for, according to their own account, they are enjoying themselves in some degree, and that in almost every phase of Spiritual life. So far as the facts go, therefore, let the Spirit be heard before any theory—be it ever so old or respectable.

Would it not be well, therefore, for our orthodox friends to remember that "facts are stubborn things," and instead of making issue with the Spirits on a point that has nearly slipped from among men and Christians, (i. e. eternal torment,) into the Hades of oblivion—let it pass away for ever, as a thing unworthy of them, insulting to the goodness and majesty of God, and a disgrace to our common humanity. We ask this question, for our better nature revolts at the associations that linger in memory, and painfully remind us of the blasphemies that have been committed against the Loving Kindness of God, and His Eternal Majesty and Mercy, the immensity and boundlessness of which have been spoken of by an orthodox divine in the following style. Let this, so far as philosophy goes, be our answer:—

His mercies are more than we can tell, and they are more than we can feel, for all the world in the vastness of the vine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly and unperceived, and yet the weight is vast, and the sum of them is insupportable, and not pressed with the burden, nor confounded with numbers, and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this infinity.—*Jeremy Taylor.*

THE HEALING OF THE NATIONS.

PUBLISHED BY THE SOCIETY FOR THE "DIFFUSION OF SPIRITUAL KNOWLEDGE."

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings—Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introductory disquisition to the work.

We do not propose to review this book, as we expect to hear from others, who may be moved to fill that friendly office. Still we can say of it, as Bishop Watson said of the Bible long ago, "behold the Book," for a like cause produces like effects, and prompts the belief that as the Bible has been the friend and teacher of man, so will this work do a healing work in the education and harmonization of the race. In saying this, we make no issue with the love of other days, for in all probability its mission will do little more than awaken the Spiritual nature of man, and force him to own his indebtedness to Jesus and the Bible.

While, however, this constructive unfolding of the Spirit is going on, the work cannot fail of doing great good, as it speaks to the intuitions of every mind at all in sympathy with a Spiritualized and devotional religion. But in a special sense, it is timely, since it vindicates Spiritualism from the charge of irreligion and infidelity, and champions a higher culture for the religion of the future than has ever come, or could ever come from the theologies and philosophies of the past.

No doubt, this may be assumptive in expression, but the profound depths of the teachings of this work will not reveal themselves to the mind that has not *patience* and internal perceptions, for there is a calm and hopeful quiet about the Spirit, that lives, moves, and has a being in its pages that could not possibly find expression in the angry and tumultuous strains of criticism, condemnation or invective. We bespeak for the work a large circulation, and ask the reader simply for attention and a candid reading, that he may feel authorized to an opinion, having finished the reading of the work in a kind spirit.

The following extract will serve to illustrate the style of its position and the spirit of its philosophy.

1. Is there a God?
2. There is existence, and it hath a cause. Causes all tend to one center, and from it are seen to diverge, spreading their rays into the outer circumference.
3. From this circumference we see that they tend inward, converging toward the point: thus in man, the body, the life, and Spirit, these three mighty strides toward the living center, and the center itself within, for the Spirit hath a cause of necessity more intelligent than itself, for the effect is less intelligent than its cause; and thus from less to greater intelligence, establishing a line of progression, man can in imagination arrive at the point where all progress toward and none pass beyond.
4. This is the fountain whence the causes flow in harmony, producing resultant harmonious truths, which in turn shed light on the outer circumference, the power, goodness, and love actuating the one grand center of centers, the cause of all causes, pure beyond conception of sight produced thereby.
5. This is God, the living and loving Creator of all things, the supreme Father. In Him and Earth, in space and its inhabitants, everywhere and at all times known by his fruits to be producer of good and enduring good, known by his effects to be the one pure Cause of all.
6. The center is not inactive, but is continually in motion, doing good in all upon whom fall its divine rays. For we do not imagine that God is stern and unkind; for is not the Spirit of man more loving than the animals that do not enjoy his elevation, and then is not God far more loving than man's most rapacious joy can picture?
7. Yes, children of the living God, he is indeed the perfection of love, and he who loves and obeys, strive to repay him for your existence by imitating his holy ways.
8. Let not dark philosophical teachings in their outer demonstrations mar the pure serenity of your inner light. Let the God claim all in this life, and strive to become a pure power for giving these powers to think.

The book is now ready for delivery, price \$1 50, postage 30 cents. Orders from the trade and others will be attended to by addressing Mr. W. E. Valentine, at the office of the Christian Spiritualist, 553 Broadway, N. Y.

The friends in Boston will find this work at Bela Marsh's bookstore, No. 15 Franklin street; in Philadelphia, at S. Barry's, No. 221 Arch street; and in Cincinnati, at F. Bly's bookstore.

A liberal discount to the trade.

THREE HOURS SCHOOL A DAY A Talk with Parents. By WILLIAM C. FOWLER & WELLS, Publishers, 308 Broadway.

TALK WITH THE PEOPLE OF NEW YORK. Reported to the Legislature of the State of New York by WILLIAM C. FOWLER & WELLS, Publishers, 308 Broadway.

These two works have been with us some weeks, and we have hoped to be able to do them the justice their merits deserve; but we find so many good points in the works that it would take more room than we can spare to attempt a review, and do them justice.

The cry of Reform in these volumes is no unmeaning appeal, for it addresses itself to the great purposes of life, with a directness and positiveness that may astonish the sleepy and the timid.

To say truth, however, there is an occasional fierceness in the manner and an abruptness in the matter of the appeal, that occasionally stimulates combativeness rather than reflection, and makes one uneasy for the welfare of the author, so intense and excited is the Spirit. Verily it speaks as one having authority, and may occasionally magnify its office. We would not speak a word or write a line disparagingly of "the Spirit that is gone"—however, for, in the day of his earth

sphere, he looked on life as too sacred for triviality and *halfway purposes*, and has left his legacy to mankind, to stimulate them in the true search of happiness.

These works were not originally published by Fowler & Wells, but they are now their property, and will be kept before the public that they may fill the purposes of their being, and stimulate the workers to higher activity.

The following extract will outline the writer's views as to the responsibility of parents, which are none the less true, because they are phenological in their philosophy:—

"Nature and Revelation place the child under the care and control of the parent; and the Author of Nature and Revelation makes the parent responsible for that control. Nature has written all over the brain of Parents that they are the guardians of the child; it binds them to fidelity by an oath to which all words are but as mockery; while Heaven not only gives explicit sanction, but registers the account of each individual parent with this agency. It is safe, then, to assume, in a State where Liberty is upheld as a Principle and not as a Convenience, that these Sacred Natural Rights will be undisturbed by the remorseless and grim tread of majority despotism."

And the following will make us acquainted with the importance he attached to the "THREE HOURS SCHOOL" Reform:—

"It will be a 'good time' for the children and youth, when all the teachers in the Public Schools of New York, not only know that the mind is governed by fixed laws, but also know that these laws are not so sudden, but it is to be made. As soon as the State shakes off the nightmare incubus of its connection with Colleges and Academies, we shall see light breaking in upon the glorious Colleges of the People."

Of the many benefits likely to spring from the adoption of many of the suggestions of this book, we should be glad to write as long as length, as the subject is of vital importance. As it is, however, we can simply say, in the abstract, that the mind will be indeed dull and the reason hard to convince, that will read these two volumes and not feel the necessity of crying aloud—Reform—Reform this thing altogether—for in our ignorance, it has been too long neglected. The following extract will commend itself to most Spiritualists, and make us know the writer better than a column of criticism, as it shows with what singleness of purpose he addressed himself to the great duties of life, and the manhood he brought, with which to do that duty:—

"For, what does Science teach? Science demonstrates that ALL TRUTHS are from our Beneficent Father. If that be so, then all Truths are divine, as He is divine. Further, that He has established a perfect System of Truths: that no two Truths in the universe are at discord. That Nature is the voice of God, and that the Creator has left these Truths or Laws to execute or vindicate themselves; in other words, that He is 'a respecter of persons' and does not interfere with the 'destiny of man,' his own perfections. In addition, it is His Will, that the Creator Word, we know to be His, because it is higher than anything that ever came from man. The teachings of Christ, in words and acts, revealed Truths higher than man has yet developed, and the laws of Christ, to the present hour, the productions of the purest, the brightest, the greatest, are dull, spiritless, feeble and halting, in comparison with the beautiful and sublime teachings of Christ, which are the voice of God, and the voice of the Father. Moreover, from the time of Christ to the present hour, every step taken in the progress of Science, but enables us to understand Truths in that Revealed Word, which before were 'sealed up in books.' Now, the voice of the Creator and Order of ALL Truth, is either correct or incorrect. If it is correct, it is true; if it is false, it is false. Falseness can never be established on a secure basis, and so no Truth can be destroyed, though it may be obtained. Every Truth must exist as long as its Author exists."

To illustrate what Science has to do with a man's Opinion, let us take, for instance, what are now technically termed, "SPIRITUAL MANIFESTATIONS," a matter of which we are asked to say almost nothing—circumstances, however, not having favored the observation of facts. Spiritual Manifestations are abundantly well known to interest many hundreds, if not many thousands of intelligent men and women, many of whom "set well their feet" in all matters of industry, business and good neighborhood. They even number in the list of devoted disciples, Edgar Poe, in 1852 one of the eight hundred and eighty-four of the Grand Jury of New York, and whose legal capacity stands where it has stood thirty years unquestioned. Well, what follows, according to the teachings of Science? It is this: If *Spiritual Manifestations* are a part of the laws of Nature, and if, as others, is a truth in Nature, it will stand, it will grow, it will "fill the whole earth." If it is a lie, a cheat, an imposition, on their part, or if they are the innocent victims of a delusion, it will come to naught, as sure as Jehovah sits on his throne. And if it is a truth, it will establish itself in the one case, or overflow it in the other, by the exertion of precisely the Facilities with which he was originally endowed. Now, in all this, can a man who knows anything of Science, find material either for fear or for want? Certainly not for fear; and as for the latter, a great body he will feel himself, if after all the chattering stuff he had uttered about that of which he knew nothing, the thing should turn out to be a Truth in Nature."

And with this extract we close our notice for the present, and commend the volumes to the honest thinker and actual reformer, as friends to be consulted when the labor of life seems hard and the visions of hope grow dim, for then they will nerve the arm for work and inspire the mind with purpose—for progress and the right.

THE RESIDENCES OF MEDIUMS.

As many have called on us from time to time, to know the whereabouts of "Mediums," we give the names and address of such as are known to us in this city. We wish to be furnished with the names and address of all Mediums who wish to be known, as it will help progress to such as may be investigating while travelling, and have but little time to stop in any one place, as it will save them time, and be a guide to the prominent Mediums in the country. Send us in your names, friends, if you wish to be known:—

J. B. Conklin, 184 Canal st.
Mrs. Jennie E. Kellogg, 625 Broadway.
Mrs. Anna L. Brown, Ludlow Place, corner of Houston and Sullivan sts.
Mrs. Coan, 720 Broadway.
Charles Hughes and J. Mayhew, 100 Grand st.
Miss Kate Fox, 146 Tenth st., 2 doors east of Broadway.

SPIRITUAL TELEGRAPH.

No. 1. of volume 4 of this paper comes to us this week in a neat and handsome dress, looking almost new, although it has the same face, and is evidently the same well-known friend of progress. The Telegraph is the oldest Spiritual paper extant, and is well and favorably known for its facts and its speculative philosophy which the advent of Spiritualism has called into being. It may be the paper lacks variety for the general reader, and may not satisfy every phase of mind in the Spiritual family; but for the purposes for which it is issued, it is eminently useful, and cannot fail but do a good work in emancipating the mind from the errors, misconceptions and bigotry of a materialistic theology and philosophy.

Mr. Brittan, the editor, is a cautious and thoughtful writer, accurate and elaborate in style, but pointed and pertinent to the issue that claims the service of his pen.

He is generally known as the warm friend and ready champion of Spiritualism, able and willing to do duty for progress and mental reform.

The general accuracy with which the paper is got up reflects credit on all concerned. Published 312 Broadway, terms two dollars per year in advance.

REMOVAL.

J. B. Conklin, the well-known Medium, has removed his "Public Circle" from Broadway to No. 134 Canal street, nearly opposite West Broadway.

A WORD TO OUR FRIENDS.

This number closes the present volume and squares our obligations with the public for the subscriber's year. As however we have received words of encouragement and hearty sympathy from many, who have subscribed during the progress of this volume, "The Society for the Diffusion of Spiritual Knowledge" will continue to publish the Christian Spiritualist, offering the following liberal terms to the reading public. To be paid in advance.

Single copy per year, \$2 00
5 copies to one address, 7 50
10 " " 10 00

The above cannot fail of commending itself to the reader, and we hope induce him to get "Close" for the circulation of the paper, as the object of its publication is to do good, and that at the smallest tax possible to each subscriber.

The character of the paper will be second to none in the United States, either in the matter, style, or make up of the publication, as we expect to have Contributors who are well known to the reading public, for ease and delicacy of style, as well as for depth, and liberality of sentiment.

Every effort will be made to get such facts as may best illustrate the various phases of Spiritual phenomena, that all in love with progress may find something to interest and instruct them.

We pledge ourselves to see that every effort is made to send the paper regularly, that it may be with our subscribers by Saturday.

As we have some back numbers on hand, if the friends will send us names, we will most cheerfully send them papers, that they may know the character of our issue.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

[For the Christian Spiritualist.]

SPIRITUALITIES OF MUSIC.

High and expressive music is provocative of creative thought. Coleridge, somewhere says—"My eyes make pictures when they are shut," so the ebb and flow of the abounding tide of music sways the soul with the gentle harmony of song. Under the fresh manifestation of music, a sort of scenic sentimentality takes possession of the mind, and buries it away where golden landscapes are clad in the robes of living beauty.

in music are now mourning their watch, over the shrouded form of Nature. These stary and floral splendors that gemmed the earth are now beaming in the heavens. Absent in summer, as ours are in winter, they fill the celestial garden of the night above with an Hesperides of bright and shining splendors. Through the long, cold, dreary hours of midnight we have watched them, our thoughts investing each, as one by one they went out in the last spaces of the sky, with strange attributes; and then we have turned away, as from the face of a dying friend, with regret could not save! Truly the stars blossom in the sky, and they are the true flowers of heaven that open more radiantly in the night, as some of our more earthly ones close. So may they be compared to Spirit-lyres, hung in the space above, upon which the Infinite One makes music, and he touches a full note of new creation with a very new-born star.

As music is symbolical of life and immortality, so are her utterances Spiritual; her voice we cannot analyze or penetrate. Some great and philosophic mind affirms that music is color, or that the variations of the tones of color, whose combinations produce harmony. Yet what is color? who has defined its substance? who has explored its mystery? Mechanical combinations produce notes, and notes sounds. As it appeals to something beyond the hearing, and which we cannot define, so it is undefinable, and essentially Spiritual.

THE DREAMED LIPS.

Some visions greet us from the realm ideal.
No positive and clothed in such sweet guise.
That our spirit's music, and its notes of bliss,
And with tender love their teachings pierce
This in the early watches of the morning,
When the soul struggles with dull sleep's clasp,
Plainly there came from dream-land a warning,
That waked to consciousness a sleeper's lips.
Two blue lips—on the lips of dream-land—
Came from the spheres and rested on his own.
And kisses gave, with love's true fervor teeming,
No trace of fear obscured the bright unveiling
Of joy's full truth awakened by the kiss.
T was Heaven's own love the ecstasy impressing,
And his glad spirit, in its glow,
Howed down in answer to the heavenly blessing,
And felt a thrill through all its being flow.
The trace of each died out, and the immortal
Assured all his claims, as sun withdrew,
And leaving through the open portals,
His soul a taste of heavenly glory knew.
Then from his dream-land suddenly awaking,
He sighed to have the blissful truth depart,
But the bright fancy, real-seeming taking,
Sunk with a living beauty in his heart.

LETTER TO AN INQUIRING FRIEND.

Your letter requesting some elucidation of the law of Spiritual Intercourse, the difficulties and dangers, the limitations and permissions of such intercourse, suggested by the "Remarkable Spiritual Experience," is the New Church Repository, involves questions of a most grave and timely character.

A full and universally satisfactory answer probably cannot now be given; yet, if each earnest and inquiring Spirit will enter into the investigation with calmness and perseverance, the truth will doubtless become in the end abundantly apparent.

It is conceded by all Spiritualists, who, candor and insight entitle them to respect, that Spirits of the most opposite character are ready to communicate with men in the body. I am also free to grant that there is a disorderly, forbidden, unsafe, and injudicious communicating with the dead. History proves this: the instincts of the human heart confirm it; the precepts of the Word abundantly declare it; the present Spiritual manifestations illustrate and establish this one truth. By trials and disappointments, by observation and bitter experience, Spiritualists are everywhere being taught that Spirit-intercourse, in and of itself, is not necessary, always and everywhere, a good. There is a time to speak and a time to be silent; a time to be still and commune with one's own heart, and a time to forget all in the overwhelming consciousness of the Divine Presence.

Spirits are to mortals in the flesh as men of extended culture and attainments to young and ingenious mind. They stimulate and unfold the hidden germs; they confirm latent tendencies, whether good or evil. As a youth, who has lived a retired life in the country, has not yet the fixed and decided character of one who has been exposed to the world; so Spirit-intercourse, like death itself, causes a separation of opposing elements. I am happy also to be able to confirm these views by a disclosure from the interior, which no bears internal evidence of a pure and elevated origin. It is a portion of certain *Priscilla*, which will, doubtless, ere long, be given to the world. "When a man becomes conscious, while in the body, that Spirits are about him, he is considered in the light of those who have laid aside the external form, and become initiated into the world inhabited by the departed. If in his interiors he be evil, he generally remains evil, because it is, as it were, the end of one life and the beginning of another, and almost equivalent to a dissolution of the body. . . .

It is far more easy for a man to become regenerate before than after he becomes exposed to sensible rapport and illumination from departed Spirits. Knowledge puffeth up, but charity edifieth. Only the moral nature principled in the self-sacrificing decrees of the Word, which are first pure, then peaceful, easy to be entreated, without partiality, or internal bias, and without hypocrisy, endure the fiery trial.

Therefore, let no man, without due preparation, commit himself to the swelling waves of the great sea of interior communication. And let every man purify himself, and set his house in order by diligent service of his Divine Lord, not in word only, but in truth and in deed; else at any moment his interiors may open, and unprepared he may be summoned forth to undergo that ordeal which is as a fiery trial, fatal to those who, in the day of their prosperity and of their strength, have turned aside, and yielded up their natures to the pursuits of evil.

Such, according to a highly developed and truthful Medium, are some of the difficulties and dangers which beset the path of those who will be initiated into interior things. And what is the conclusion of the whole matter? what the inference to be drawn even from this dark picture? Is it not that we should go as we are internally led? The very vision of this voice from the interior shows that one can enter and others to listen to their teachings.

The great design of this more Spiritual dispensation is the unfolding of man's Spiritual nature; not that he may sit at the feet of every Spirit that may choose to communicate, but that inspired and sustained by the living Source, he may receive in his own quickened interiors light and knowledge. He who seeks information from Spirits as such, he who consults them as fountains of wisdom, will surely be deceived. He on the contrary

who looks inward into that Divine law, written in the inmost consciousness, or at the Word, the exhaustless store-house of goods and truths, will, if elevated and aided by the Divine Spirit, never come empty away.

He who seeks God will in Him attain everything; he who seeks unto Spirits, as such, for confirmation of doctrine or direction of life, will fail to attain even that good which is stored up for man in the heaven of Spirits. As in entering this new dispensation, we gave up all for Spiritual truth; so now having advanced somewhat in the path, we must again give up all for God. This life is a continual sacrifice and renunciation; and in every way self must be crucified and laid in the sepulchre, that renewed and vivified we may rise, in this new Sabbath morn, to the true and heavenly life on earth, ere we depart to better mansions.

To the soul who has attained its true centre in God, the dangers of Spirit-intercourse are, so long as it remains in this state, in a measure passed. With interior perceptions quickened, with a heart overflowing with love, there is given both a wise discrimination and a kindly adaptation to the condition of all. There is also to one who is joined to the Lord, and called to serve in the intermediate between the outer and inner world, a special divine influx, an affluence, as it were, which sustains and inspires both the communicating Spirit and the recipient Medium. Hence the greater dignity and harmony of communications from such sources; whilst ordinary clairvoyant revelations and communications are weak and emasculated. They cease, under the excitement of novelty has worn off, to attract even those who advocate similar opinions. I might, did it not seem invidious, allude to volumes of such Spiritual verbiage lying dead upon the shelves of the bookseller, which no man will now read or buy. On the contrary, there is a perennial freshness about true inspirations; and as our Spirits are unfolded, we behold new beauties, and are filled with increasing awe and wonder.

The great use, then, of Spiritual manifestations is to open man to influx, to familiarize him with Spiritual realities, and lead him to the Divine Fountain. In this I am happily confirmed by that wonderful work which has just appeared—"THE HEALING OF THE NATIONS." It does not come as from Spirits; but as it were from an adapted sphere of the Divine Humanity. The Medium is elevated through internal prayer into rapport with the essential Source of Life. Doubtless the work has its human limitations and imperfections in its externals; these must partake of the mind of the Medium; as the garment or body of the infant is derived from the parent; but if read aright, those simple sentences will be found to contain jewels of precious truth. Such works, as Spiritualism advances and ascends to higher planes, will become more and more numerous till every phase of mind will be addressed, and God become the Great Teacher of all his children.

But Spirits have their mission, and it is only when made too prominent that they become injurious and pervasive. When a Spirit truly instructs, he speaks, not as from himself, but as from the Lord; as the planets shine only by reflected light.

There is, however, one branch of Spirit-intercourse more dear to large classes of affectionate natures than any other, which is probably least liable to abuse. I refer to the reception of loving messages from departed relatives and friends. This solace is permitted, and if not selfishly pursued too far, and abused, is productive of much satisfaction. So also the investigation of Spiritual phenomena, for the sake of determining the reality of the alleged communion between the two worlds, having an end of use, is productive of good. But when once fully convinced of these first truths in Spiritualism, and when the heart has been in a degree satisfied with communion with the departed, to be constantly and morbidly seeking new wonders and proofs, produces a diseased sphere, and doubt and perplexity usually punish such busy idlers. Use, the benefit of the neighbor, the discovery of truth from a wish to obey the truth, are the safe grounds on which to pursue Spiritual investigation. But above all, let a man seek the Lord his Maker with his whole heart; let him be clothed and imbued with his Spirit, and in purity of life and earnestness of action devote himself to do His will, and all the delights and blessings of Spiritual unfolding will be his, and in his inmost heart he will know a peace which surpasses all understanding, and is the initiation into that Eternal life which the Divine Saviour was manifested to reveal.

S. E. B.

[For the Christian Spiritualist.]

THE MISSION OF WOMEN.

This all absorbing and long agitated subject has been turned on all sides to the light of investigation, and has probably been written as much upon, and preached as much about, and ridiculed as thoroughly, as the greatest veteran in the ranks of either pro or con could reasonably desire. And yet, it is not settled, it is not disposed of. One of the most curious things in connection with the subject, is the various ways in which men judge of women, the different ideas they form of them, according to their several standpoints in the moral, intellectual and physical world.

One class of men, for instance, are rather puzzled to account for the fact, that such beings as women do exist, and would be almost inclined to doubt the economy of God in that particular, were it not for the fact that they are (physically) the mothers of mankind. Such men regard women with a curious kind of *folie à deux*, as though it were a duty patiently to submit to a necessary evil. The good natured ones among these, strive to make life easy, by petting and managing, and yielding to what they consider woman's whims.

Another class look upon woman as a blessing to their world, in the sense of making it every way more comfortable, without having the least idea of their being capable of occupying any other than purely domestic ground, and that only in the most external sense. Such men love their mothers, sisters and wives as they love the sugar in their tea, as a means chiefly of modifying life to them, which otherwise would be filled with many inconveniences and much unpleasantness.

Another class abound in respect for their ideal of woman as christian wife, mother, and sister, and chivalrously stand ready to defend her, to protect her, and to venerate and love her in what they consider her *sphere*. But they shudder to the very heart at the idea of stepping out of it in any direction, actually imprisoning her in a fortress of religious and social conventionalism. These, chiefly in consequence of a prejudiced education, misapprehend woman's true character, while they have the seeds of true love to woman in their hearts.

They would have her perfect according to the standard of womanly perfection that men have raised up, and therefore forget the great fact that woman, like every other creation of God, must have an opportunity to develop herself freely in order to prove what her capabilities are, and for what work she is best fitted in the universe.

Another class regard woman as a beautiful fascination; an ideal to worship, a treasure to be proud of; an object for which to work and to dare, and to seek the world over for riches and honors that they may lay them at her feet. These Quixotic individuals place woman far beyond and out of the material universe, call her an *angel*; and consequently the influence they may have in her development is calculated to unfit her for anything like practical life and separate her from her trust and noblest calling.

Of the various religious sects, none place woman in anything like her true relation to man, except the Friends. Among them she is honored more in the exercise of all her available faculties, and assumes more nearly her true position than among any other class of religionists. She is educated thoroughly and practically, and her Spiritual nature has a good opportunity for development in the quiet sittings she mingles in, and in the freedom given to every one to speak the words that are inwardly given them. But the friends, like every other sect, have degenerated from their pure and beautiful original, and with the sect, the women have become assimilated to the world, and have lost in great measure the noble and sweet characteristics of their predecessors.

Spiritualism is opening for woman a truer destiny—a more ample and free field of development and labor. Swedenborg's ideal of woman is so beautiful, and recommends itself so forcibly to the real truth-seeker, that it throws wonderful light on the subject of her "sphere." In his divine philosophy, her interior nature is brought to light, and found perfectly to assimilate and harmonize with man's interior nature, provided both are in a state of perfect development. With Swedenborg man is not without woman, neither is woman without man, for both are *one*.

In all the great hitherto, chaos has prevailed in the earth. Neither men nor women, except in occasional instances, have approached their ideal. Consequently both men and women have been greatly out of their sphere. For want of proper laborers, women have often been obliged to do that which man is better fitted to do and vice versa. And in this age, though light is beginning to shine upon the subject, we frequently see the same thing. Man is the wisdom; woman is the love; but often in her struggles through unpropitious circumstances, woman is obliged to gird on the armor of wisdom, and assume the position which only man would take in a perfect order of society.

These things will gradually be growing better as the age ripens. As woman more and more assumes her true position, man will more and more assume his. The Spirit worlds are opening to both, and light and guidance will come for both, if sought for with truth and earnestness. Women have been striving hard for a better position, and in the process have made many mistakes which time and better light will remedy. A great deal of energy has, we think, been misapplied in the attempt to prove the equality of woman with man. It puts one in mind of the strife between the hands and the feet, as to greater claims to importance. Were perfect love developed in the woman, and perfect wisdom in the man, the mutual dependence and mutual help would be so manifest that no room would be left for discussion as to "who is the greater." But after all, these women have done their work—they were needed in this age and are worthy of respect for the energy and perseverance of their souls. Have not Lucretia Mott and Lucy Stone, and many others in the same field of labor, contributed greatly by the earnest and sincere analysis of the subject, to bring to light the truth in relation to it, even though they may fall short of having found it themselves?

To the accomplishment of the ministry to which woman is called, there are, as we said before, many obstacles. But these are becoming less formidable every day, and are to be melted away by love, rather than driven away by arms. A beautiful opportunity is presented her now, as a *medium for divine influences*. For this she is Spiritually fitted, being more receptive and intuitive than man, and the more quiet and retired life she usually leads, fits her so far as conditions are concerned. It is not necessary that she should either speak or write in order to accomplish her mission, though both these fields of labor are amply open to her if she be fitted for them, but an interiorly developed woman—one who receives influxes of love from the heavens, what may she not do, socially, mentally, universally? What a power might be hers, what a ministry might she not accomplish! The very sphere or Spiritual *aura* of such an one, affects those who approach her like a heavenly atmosphere. The very fact that such women are in the world is a good promise of its growing better.

We might say to quiet, and inactive as they live might externally be, "live only, that is enough for thee!"

But in this age, there is also a demand for women who can do as well as be. They must heal the sick, they must speak, they must write, they must act in many ways. Many are fitted for these things by a life of suffering and stern discipline of soul, having gone through the "fire-baptism," they are ready for their work. If they err, they must not yield, but strive yet the more; relying on the help which is sure to be had for the asking.

This beautiful world has seen many a revolution, and passed through it unscathed. It will see yet another and a greater than all, though a more Spiritual and less apparent to the external senses. Then what will come then, we all hope intensely, and believe that it will be harmony of the external with the internal world. When that comes, *not* will come, and not before; until then, mountains of bigotry, and sensualisms, and prejudices, and hatreds, must be undermined continually. Woman, with all her Spiritual strength, must help.

There is little time now for selfishness to repose on the bosom of conventionalism. A true woman will dare to be singular, to set Mrs. Grundy at defiance if she finds it necessary so to do. Not that it is always necessary; it is ever best for woman to conform to usages when she conscientiously can; the instinct of self preservation would teach her that. But if she feels a burning in her soul that that to be silent would be a crime; then let her dare everything, for God will hold her up.

To many women, withering under the sense of a false life, a life of aims without accomplishment, these words will sound extravagant. They will say "what can we do tied down to benumbing circumstances?" The answer is, many of those circumstances might yield to a little faith in God. And if we do the best we can, a better way is sure to open for us by and bye. It will not do to be discouraged. Our conscience will not acquit us if we are idle during harvest, so long as we have a warrant that Spiritual help and strength will be given us as we need. God will do his work done, and he will have men and women to do it, and who is there that will not help? No true man, no true woman.

No one probably, in our time has a higher or more truthful ideal of woman in her perfect state than our own Harris. Womanly himself in receptivity and gentleness of soul, he can the more readily appreciate womanhood. No one can read his poems without being impressed with this, and if receptive, influenced by it. His "Lily Queen" is the embodiment of his ideal. O, that it were attained, that woman were what woman might be! But the time will come. If we, who in this age are longing after this, can believe that it will be realized in a future age through our help, shall it not encourage us to labor, no matter what the work? We must like Christ be willing to "suffer awhile" and be weary, for the sake of that which is struggling for birth, even the second golden age.

USINE.

QUESTIONS FOR THE SPECULATIVE.

So much has been said upon the progress of matter, and its ultimate development in Spirit, that naturally enough some have become curious, and wish for more light, than more exactness and definiteness may be given to the assumptions of this theorizing. We give the following, not only to oblige an old correspondent, but in hope that those friends who are so free in their speculative moods and fancies, will find that there are limitations to intelligence on the speculative as well as the theological platform. We speak for ourselves, and feel free to say, that we question—if the interrogatories contained in the following—can be answered by the light of an external philosophy or a mere scientific classification of facts.

The reason to us is obvious, since science cannot get above phenomena, and that at best is but the appearance, not the essence, of the thing, be it what it may. No doubt there may be many approximate conceptions of the hidden truth on these subjects, but we shall look more to the Medium and Clairvoyant philosopher for an explanation of, and light upon these and kindred questions, than to the guessing of the external philosopher, be he or she ever so profound.

In the meantime, let those who think they can solve the problem of *Life and Death*, do so, as no doubt there are many inclined to this kind of reasoning from the peculiarities of their organizations.

It is to be hoped, however, that all favoring us with their views, will be as brief and definite as possible, and as practical as may be, without offence to the subject matter in question.

Mr. Editor: Will you please insert the following queries in your paper, and oblige an old correspondent:—

Query 1st. If matter has always existed and progressed itself through successive gradations of mineral, vegetable and animal life into the human; and man in his present condition is unconscious of the fact of a *conscious*, individual existence in all or any of those grades; reasoning from analogy, what right has he to expect that in a higher existence than the present, he will possess any knowledge of an individual conscious existence in this?

Query 2d. If the line of demarcation cannot be found where matter ends and mind begins, and mind or Spirit be the refinement of matter, where is the division of matter and mind at death, or when the dissolution takes place? What arises as Spirit—what decays or changes as matter, where is the going up and the falling down separated?

Query 3d. If the body changes and forms new organisms, why may not the Spirit change also, and instead of continuing an individual Spirit, (as the particles of matter which once contained it, are diffused), and may not this Spirit also become diffused, and become a *new Spirit*, like as the particles of matter, the body becomes diffused and forms a new organism or new and various bodies of matter and mind; since mind is considered but the refinement of matter, or matter but the grossness of mind?

Will you or some of your able correspondents please enlighten us and oblige a friend to the cause of progression and enlightenment?—

AN ENQUIRER.

[For the Christian Spiritualist.]

WEST TROY, April, 29th, 1855.

BROTHER TOOMEY: The Christian Spiritualist seems to be in great demand somewhere. I have received but one number by mail in five weeks, and that came five days behind the time. Doubtless some thirsty soul embezzles the paper to his private use. My prayer is that he may be benefited thereby, but I have felt the want of the paper sadly, the more so, as I have been suffering under a severe attack of neuralgia, which shut me out from all intercourse with the interior world. But I have had streaks of comfort from this side of Jordan. A robin sings in the morning on a tree near the door, and the April breeze hushes through the half raised window its song of flowers. And a letter from a brother at the West, come to reward me for perseverance in a case that once seemed hopeless. I mention this to encourage others. For two years I had cannonaded him incessantly by letter, on the subject of Spiritualism. At last, as he informs me, he has formed a circle of orthodox believers. At the first sitting, the table forgot its accustomed propriety, and setting at naught its educational habits, undertook to kick as high as King David did when he danced before the ark of the covenant on its way into Jerusalem. Wishing to follow the matter up, he asks for instructions, stating at the same time, that the doors of the Meeting House in that place are closed, the congregation having nearly all fallen from grace.

In Troy, and the region round about, Spiritualism is doing well. Some astonishing manifestations have occurred in the presence of unbelievers unexpected and uncalled for. The Spirit of a lady has appeared to her friends and relatives three times, once in broad day light. A pious woman, who met the Spirit of her old friend on the side-walk, is sorry her late neighbor "cannot be quiet after dying decently, and being buried like a christian." I could write of such things all day, but they are getting to be common place affairs. As soon as I get permission from the young lady who fasted forty days, I intend to give you the particulars of that wonderful demonstration of Spirit power. Spirits must have infused into her system nourishing fluids, for there was no sensible decrease of flesh during her long fast.

The Trojans have engaged Harmony Hall for the ensuing year. It is a magnificent room, and every way adapted to the purposes of speaking and hearing. I believe Dr. Hollock of Gotham, delivers the first lecture to-day. I would write my friends, but they are getting to be common place affairs.

S. M. PETERS.

NEW MESSIC.—We have received the following pieces of new music from that enterprising publisher, HORACE WATERS, who seems to be determined to make the age musical with song:—

1. "The Orphan," a ballad, 25 cents.

2. "Twilight is Chasing the last beams of Day," price 30 cents.

3. "When the Willows in the Vale," price 25 cents.

For sale at 333 Broadway.

AGENTS.

THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions:—

Dexter & Brother, 14 and 16 Aug-st, New York.

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Messrs. FREDERICK & Co., Boston, Mass.

BELA MANSB, Boston, Mass.

JONATHAN KOONS, Milfield, Athens Co., Ohio.

WHERE HELL IS SITUATED.—To define the precise situation of the infernal regions, is a task which has often exercised the ingenuity of theological writers and pulpit orators. A Down East clergyman lately declared in his sermon, that the "bad place," is located in the centre of this earth, arguing from the well-known geological fact that the temperature of the earth rises as we descend below the surface. The preacher seemed to think that he had struck out an original idea, but the truth is that this theory concerning hell is the very oldest we have. See Homer's description of the descent of Ulysses. In the very ancient English deeds, the common form of expression was, "I give and grant A. B. this piece of land, with all above it as high as heaven, and all below it as deep as hell." In fact the locality of hell has long been well understood; if the preachers wish to tell us anything new on the subject, let them say, if they can, how many tons of coal are annually consumed in roasting the vast army of hypocrites and other rascals which are constantly flocking to that subterranean establishment.

PERFECT LOVE.—Perfect love has this advantage in it, that it leaves the possessor of it nothing further to desire. There is one object, at least, in which the soul finds absolute content; for which it seeks to live, or dares to die. The heart has, as it were, filled up the moulds of the imagination; the truth of passion keeps pace with, and outvies extravagance of mere language. There are no words so fine, no flattery so soft, that there is not a sentiment beyond them that it is impossible to express, at the bottom of the heart where true love lies. What idle sounds the common phrases, *adorable creature, divinity, angel*, are! What a proud reflection it is to have a feeling answering to all these, rooted in the breast, unalterable, unutterable, to which all other feelings are light and vain! Perfect love reposes on the object of its choice, like the halyon on the wave, and the air of heaven is around it.

DIED.

In Poughkeepsie, April 21st. CATHERINE KIPP, aged 59 years. She was a member of the Society of Friends. The funeral was attended by a large concourse, and the interment given great interest to a discourse delivered by John D. Wright.

TO THE AFFLICTED.

THE astonishing cures that have been performed by MRS. M. E. FRENCH, of Pittsburg, Pa., when all remedies have failed, and the patients given up by their respective physicians, have been and are being, in thousands, to whom relief has been afforded. Both these ladies are Clairvoyants, and while in that state the Medicines are prepared. The various ailments cured, and the names of the patients, are published in the *Christian Spiritualist*. It is but fair to say that of all the numerous cures that have been performed for all the diseases of the human system, there have not been so many so universally successful as the Medicines prepared by these two ladies.

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WANTED.

MRS. CHURCHILL wishes to employ a LADY or GENTLEMAN SPIRITIST, or CLAIRVOYANT, who is competent to examine and prescribe for the sick. A line addressed to Box 1754 Post Office, Boston, or to No. 1 Spring-st, corner of Levee, Boston, Mass.

PSYCHOLOGICAL HOUSE.

A CLAIRVOYANT AND A WRITING MEDIUM, of unexceptionable character and abilities, to examine and prescribe for the sick.

No. 1 SPRING STREET, corner of Levee, Boston, Mass.

A few Patients can be accommodated at short notice.

Saturday, from 10 to 12 M., the poor attended gratis.

CIRCULAR.

Those wishing to converse with Spirit friends can do so in a quiet and proper way. Terms moderate, and according to the time occupied.

The sick, who are unable or disposed to come to the house, can be attended at their own residence, if they request it. Charge for each sitting, \$1.00. For the sick, \$1.50. For the healthy, \$2.00. For the healthy, \$2.50. For the healthy, \$3.00. For the healthy, \$3.50. For the healthy, \$4.00. For the healthy, \$4.50. For the healthy, \$5.00. For the healthy, \$5.50. For the healthy, \$6.00. For the healthy, \$6.50. For the healthy, \$7.00. For the healthy, \$7.50. For the healthy, \$8.00. For the healthy, \$8.50. For the healthy, \$9.00. For the healthy, \$9.50. For the healthy, \$10.00. For the healthy, \$10.50. For the healthy, \$11.00. For the healthy, \$11.50. For the healthy, \$12.00. For the healthy, \$12.50. For the healthy, \$13.00. For the healthy, \$13.50. For the healthy, \$14.00. For the healthy, \$14.50. For the healthy, \$15.00. For the healthy, \$15.50. For the healthy, \$16.00. For the healthy, \$16.50. For the healthy, \$17.00. For the healthy, \$17.50. 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